Sir Raleigh G-3 (1873-1878) 1888 Afgh-Afghanistan-Mil-
4 AV3 Dard AV3
Pakistan

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the Swat Valley described. Though intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the country of the Pathans — Analyst]

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B 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are cramped in minute folds right up to D 291 the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Tewti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bunikar tribes of the Swat Kohistan. They are often called "tewti-bands" or "tewtching" in consequence, by their neighbours. In D Chitral, boots of soft leather are worn. The women wear 291 wide trowsers, over which is a loose chemise of coarse-coloured 301 cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, often in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth D is sometimes woven out of bird's down. That of wild fowl and 286 of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

B The men when young shave the whole top of the head 302 from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

the top of the head for a space a inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kokuh" takes place. On arrival, the visitor is conducted to the Shawoorun,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or requires one of his followers to do so, and the carcass is given to his retinue. The custom exists in Sirgiloo, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nagar. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and fif-

[1] Bartolomeo mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. II.

[2] Herodotus Book VII., Chapter 9, Section 136.

[3] The Shawoorun answers all the purposes of the village green in England, being used for all gatherings and games.

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when the Dards had become Mohammedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dards under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dard language is spoken, in the Hunt side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dard-speaking.†

These Buddhist Dards have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dards of Dáda, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 240.

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among these; indeed what I heard made me think there was not. One

* Among the Muhammadan Dards also, as in the upper part of the Gilgit Valley to Gurais, I have found this narrow chinned, low Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Balti.

† [illegible]

In Gilgit as in Astor there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shind, though only a small percentage of the population is Shin. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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Agriculture. 241

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals. 135

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade. 284 439

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads. 437

The most important roads are those leading to India. The cart-road over the Burzil and Rāj Dīāmer passes has been